

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii, 20.

No. 11, Vol. L

Monday, March 12, 1888.

Price One Penny.

WHY NOT INVESTIGATE?

From the Deseret News.

Not long since a gentleman who takes an interest in the discovery of relics of the ancient races of America, was passing through this city. The theory and narrative of the Book of Mormon were explained to him by a believer in its authenticity. The harmony between the numerous discoveries of ancient relics made on this continent during the last half century and the statements of the book, seemed to strike him with considerable force. He said he was almost wholly devoid of any religious sentiment, and judged matters solely from the standpoint of human reason. There was one peculiarity of the subject brought before his notice for which he confessed he was unable to account. While it could not but be admitted that the discoveries corroborated the statements of the Book of Mormon, neither Joseph Smith nor any other man, he said, in substance, could know of the existence of the bulk of the relics by any ordinary means at the time of the publication of the record, for the reason that they had not at that time been discovered. The same admis-

sion would be made by any fair-minded person giving the subject even but a casual investigation, while a more thorough search would confirm it.

Probably no book that was ever given to the world has been treated with more unqualified unfairness than the Book of Mormon. It has simply been repudiated—except by the Latter-day Saints—without investigation. Instead of efforts being made to determine whether or not it is authentic, the aim has been to find some plausible theory upon which to base its repudiation. Numbers of them have been advanced, but have one by one fallen by the way, that which was deemed by far the most feasible—the Spaulding Manuscript—having been effectually dissipated by the discovery of the veritable story written by the Rev. gentleman who bore that name, the original being now in the archives of Oberlin (Ohio) College, as a literary curiosity.

Considering the status of the subject, would it not, in the light of so much interest being taken in discov-

eries of what are termed prehistoric relics of the ancient races of America, be in order for some scientific body in pursuit of knowledge to undertake the task of ascertaining whether the Book of Mormon is or is not substantiated by the developments being made in that line? Such an investigation would be of great scientific as well as religious value. If it were to be demonstrated, after an impartial scrutiny in that direction, that there was an absence of corroboration, those who are anxious to disabuse the minds of believers in the authenticity of the book would have strong ground upon which to base their assumption, which as it stands is baseless. On the other hand, if it were found that these discoveries and developments which are causing so much interest among people belonging to a certain line of scientific circles, substantiated the statements contained in the record, the latter could be made a valuable acquisition in reaching still greater discoveries, as it would act as a key to open up new wonders to the world.

If this fair and intelligent method of reaching a just conclusion upon a prominent subject were not unpopular, there can be no doubt that it would be adopted. It may yet be, however, at some time when men are more just, consistent and liberal; who knows? Whether it is adopted or not, the fact will not keep covered that between the discoveries of ancient land-marks and relics, including the peculiar topography of a large portion of the continent, there is an agreement to a marvelous extent with the statement of the book so largely and disdainfully repudiated. Neither is there any preventive against a similar harmony existing between it and developments in a similar line yet in the future. It is not improbable that the cumulative evidence will become so overwhelming, that in order to adhere to the theory of repudiation of the Book of Mormon, the people will be

compelled to acknowledge its claims to authenticity, or shut their eyes and ears and shout the oft-repeated cry of "delusion and imposture."

Speaking in relation to recent discoveries in Arizona, the *Gazette*, published in that Territory, says:

"There are many wonders in Arizona, and one of the most mysterious is that of the ancient race or races which centuries ago flourished under the same Arizona sky, and at night beheld with admiration the same starry heavens. People who built great cities, cultivating the soil with scientific skill, as is evidenced by their engineering ability plainly shown in the traces of the greatest irrigating canals, visible in the Arizona valleys. Who these people were, from whence they came, whither they went, or if destroyed by some great disturbance of nature, pestilence, famine, or the victims of hords of savages which came sweeping down from the north, of which the Apaches are the remnants, may never be fully determined. But that a people who had attained a high degree of civilization did inhabit this region, is settled beyond dispute. To discover who they were, their ancestry and history, is becoming an interesting problem of the student of man, and recent developments and discoveries in the ancient city of 'Los Muertos' near Phoenix, is exciting much interest in scientific circles. It is to be hoped that the mysterious veil which obscures the history of these ancient races from present view, may be at least in part removed through the labor of American scientists who are devoting their time and treasures in exploring the buried cities of oriental countries and ancient Rome. Let American ethnologists turn their attention to the study of the ancient races, ruins and evidences of civilization in their own land, instead of traveling thousands of miles across ocean and desert to make less interesting discoveries."

It is not possible to indulge anger, or any other wrong feeling, and conceal it entirely. If not expressed in words, a child feels the baneful influence. The evil sympathies of his moral nature are excited as unconsciously as his bodily frame may be affected by a subtle and destructive poison, infused into his lungs with the imperceptible atmosphere he breathes; and the beautiful little image of God is more and more defaced and disqualified for his home in heaven.

THE GROWTH AND STABILITY OF MORMONISM.

BY ELDER B. H. ROBERTS.

THE following article is clipped from the *Herald of Wales* of March 3rd. It has also appeared in the *Neath Gazette*, and in the *Cambria Daily Leader*.—Ed.

"Its ignoble origin must not lead you to despise it. It is one of the great forces of modern society. No matter what the past may have been, no matter on what false ground the question is, there stands the phenomenon of the nineteenth century. What is its power? Wherein does it consist? What is it doing?"

Such were the remarks of the late Henry Ward Beecher respecting Mormonism on the occasion of his returning to Brooklyn from a visit to Utah in 1883. When a man of thought—nay, more, when a director of popular thought, such as Henry Ward Beecher was in America—makes such statements respecting Mormonism as those I have quoted, Mormons may be pardoned if they conclude that their church has outgrown its infancy, and has developed into a sturdy, promising youth, and is rapidly approaching within sight of a glorious manhood. Nor is it from the statements of men of thought and prominence alone that Mormons are led to such a conclusion. The facts in the case tend more than the admission of any man, be he ever so thoughtful or prominent, to make them conscious of growth, of the development of power and influence; why, the very opposition arrayed against them, the time devoted by the American Congress in devising means for the destruction of their community and church—all bear witness to them of increased importance being attached to themselves and their institutions.

Moreover, the Mormons are conscious of a steady increase in their numbers. According to the statistical report read at their last annual conference, April 1887, besides the first presidency and quorum of Apostles, there are 65 patriarchs; 6,444 seventies; 3,723 high priests; 12,441 elders; 2,423 priests; 2,497 teachers;

6,854 deacons; 81,238 members; total officers and members, 115,699; children under 8 years of age, 46,684; total of souls, 162,383. These statistics do not include the membership of the Church in Australia, New Zealand, the European countries, nor the Eastern nor Southern States of America.

This population is located in the Valleys of the Rocky Mountains, many of which have been redeemed from their sterility by the patient and persevering industry of the Mormons under every circumstance of discouragement. There was a time when Mormon colonizing enterprise was confined to Utah, but this is now no longer the case. In the last General Epistle of the Church Authorities to the Church, read at the semi-annual conference in Salt Lake City, October 1887, reports were made of the condition of colonies in the State of Colorado, the Territories of Arizona and Idaho, and also of colonies in Canada and Mexico; so that Mormon colonizing enterprise is no longer limited to Utah, nor even to the United States, but extends from the British possessions in the north to Mexico in the south.

That the natural increase of the Mormon community is greater than that of any other, is manifest by about 30 per cent. of the total population being under eight years of age. This consideration, taken in connection with the fact that representatives of the church may be found in nearly all the nations of the earth, preaching the Gospel, and gathering together those who receive it, prophecies that at no very remote date a mighty community of Latter-day Saints will be firmly established in the western intermountain region of North America. Indeed, they are already a strong community. Their strength, however, consists not so much in their numbers, as in the character of the community. Their religion teaches them not only reverence for God, and faith in a future eternal existence, the degree of happiness of which depends

upon their faith, devotion and righteousness in this life; but also requires them to abstain from the use of intoxicants, tea, coffee, tobacco, and only to indulge in a temperate use of meats. It also teaches them industry, cleanliness, frugality and honesty. It enjoins upon them a strictly chaste life; insisting that chastity is as much to be expected of man as woman, and any violation of it is as reprehensible in man, and even more so, than in woman. Marriage is regarded as honorable in all, and, as a rule, is contracted at a reasonably early age. Children are regarded as a heritage from the Lord, and blessed is he accounted who hath his "quiver full of them." In consequence of these ideas prevailing, the community is not recruited from the lower stratas of society, but rather from the most energetic, vigorous, and desirable portion of it. Inquiry into this matter will reveal the fact that the leading men throughout the community have the largest families, a state of things quite the reverse of what is found in the world at large, where it is notorious that the "better classes" of society, those best able financially to meet the responsibilities of providing for and educating large families, are learning the art of "regulating" the number of children in a family; to accomplish which they are tampering with the well-springs of life, leaving the race to be chiefly recruited from the lower stratas of society, which means the deterioration of the race, and the ultimate demoralization, if not the destruction, of the nations whose ideas of civilization foster such unwholesome practices.

Let the world say what it will of the Mormon people and their religion, their community is singularly free from those evils which threaten modern nations and society itself with destruction, while they possess in a very marked degree the characteristics of an empire-founding people. Ninety per cent of them own the houses in which they live and the farms they cultivate; they furnish themselves with employment. No master superintends their labors; they cringe at the feet of no lordling for employment; the cattle on a thousand hills

are theirs; they go into partnership with nature, and God gives the increase. I need scarcely say that these conditions are favorable to the development of a bold, free, independent community. They are free from contact with luxury; it has never vitiated their taste, nor undermined their strength; while their habitual temperance, chastity, honesty, frugality and industry promises them a glorious future; and since these characteristics are the immediate product of their religious faith, Mr. Beecher is eminently correct in saying that "Mormonism is one of the great forces of modern society."

Such in brief is Mormonism, and the Mormon community now firmly established in the valleys of the Rocky Mountains. And it is but natural to enquire, "Whence comes all this?" "What has brought it all about?" To these questions we can here give but brief answers. Less than seventy years ago a youth between fourteen and fifteen years of age, announced to his friends and neighbors that he had received a revelation from God. He had been perplexed by the wrangling of religious sects, by which he was surrounded, and knew not which to regard as the true Church of God. In the midst of this perplexity he followed the advice of St. James, viz:—"If any of you lack wisdom, let him ask of God that giveth liberally and upbraideth not, and it shall be given him." Acting upon this instruction, he called upon the Lord and received an open vision, in which he beheld God the Father, and His Son Jesus Christ. He was informed by them that none of the religious sects or churches were acknowledged of God as His church or kingdom; that men had corrupted the Gospel, changed its ordinances, and lost authority to administer in it; but the boy prophet was told that the time for the restoration of the Gospel was at hand, and that he was to be an instrument in the hands of God in bringing that glorious event about.

Three years later, he received a visit from one of the prophets who had formerly lived upon the American Continent by the name of Moroni. This personage had been resurrected,

and sent as a messenger from Heaven to reveal to Joseph Smith the existence of records kept by the ancient inhabitants of America, and upon which was engraven the fullness of the Gospel of Christ as taught to them. Four years later the gold plates upon which this record was engraven, were delivered to Joseph Smith, and in two years, by the gift and power of God, he translated it into the English language and published it to the world, together with the testimony of three witnesses, Oliver Cowdery, David Whitmer and Martin Harris, to whom the angel had shown the plates; and also the testimony of eight other witnesses to whom Joseph Smith had exhibited the plates. This work is the Book of Mormon, from which the word Mormon and Mormonism is derived. It is a brief history of the ancient inhabitants of America, abridged from more extensive records kept by them; and gives an account of the visit of the Messiah to that land after His resurrection, and contains His teachings, doctrinal and moral, to those people, and also the history of the organization of His Church among them.

This abridgment of the history of the ancient people of America was engraven upon gold plates in characters in common use at the time among that people, by a prophet named Mormon, who completed his work about the close of the fourth century, and called it the "Book of Mormon." This record he gave to his son Moroni for safe keeping, and was soon afterwards killed in battle. Moroni added a few pages to the record of his father, and in the year 421 A.D., by the command of God, he concealed the record, where it remained until its existence was made known to Joseph Smith.

This record is important as a history of the ancient people of America, as it gives a faithful, though brief, account of the rise and fall of kingdoms, republics, and empires, and describes the character, as well as the growth, decay, and final loss of the civilization of the whole Western Continent; and also gives the origin of the people that have inhabited that vast continent from the first ages of the world

down to the present time. It throws aside the veil that has shrouded the New World in mystery, and describes the manners, customs, laws, governments, and civilization of the races who built the ancient cities, temples, pyramids, aqueducts, and mighty roads through mountain fastnesses, the ruins of which to-day stand as monuments of the past, as mute, though truthful witnesses that upon the Western Continent, coeval with Tyre and Sidon and Nineveh, with Babylon, Persia, and Macedonia, there existed cities and empires and a civilization which, in extent, power, and grandeur, rivalled that of the East.

But it is as a new witness for God that the Book of Mormon is of most importance. It gives an account of God's dealings with the people upon the Western Continent, as the Bible does of His dealings with Ancient Israel. It is a new witness for Christ, for it gives an account of His visit to the people of that land after His resurrection and of His personal labours among them, resulting in the establishment of His gospel and church in their midst.

Instead of antagonizing the Bible, it is confirmatory of it, and is the grandest witness that the world can have of the divinity of the Jewish Scriptures; for it is the voice of an entire continent of people speaking after the silence of ages, testifying that the Lord is God, that Jesus is the Savior of mankind, and that the gospel—the fullness of which it contains—is the power of God unto salvation to those who believe it and live up to its spiritual and moral requirements.

Faith is based upon evidence, and it must follow as a logical sequence that if you increase the evidence you increase the faith. The so-called Christian nations have the testimony of the Jewish Scriptures concerning the existence of God, the mission of the Messiah, and the power of the Gospel; but to the testimony of the Bible the Mormon adds that of the Book of Mormon, nearly equal in volume and quite so as to directness and importance. And it will be found on examination that the faith of the Mormons, increased

and strengthened by this testimony of the Book of Mormon, and the evidence of a divine Providence guiding and protecting them as a church, is one of the main so-called secret forces of Mormonism.

In 1830 the Church of Jesus Christ in this dispensation was organized in the western part of the State of New York with six members. From thence it spread into the surrounding States, its membership rapidly increasing in spite of the opposition which everywhere rose against it. As early as 1831 settlements were made in Western Missouri, and three years later twelve hundred of the Saints were driven from their settlements, about two hundred of their houses burned to the ground, their property destroyed, and they left destitute at an inclement season of the year. The only offence under heaven they were guilty of was that of believing that God had again revealed Himself from heaven, and that the gospel, with its ancient gifts and powers, had been restored through the ministration of angels. And these ideas, it was contended by their persecutors, were subversive of true religion and the peace and order of society. Five years later, 1838, another severe persecution overtook the church, and twelve or fifteen thousand Saints were driven from the State of Missouri into Illinois.

In the last named State they enjoyed a few years' peace, and founded the city of Nauvoo, and built a glorious temple at the cost of a million dollars. But here that relentless bitterness which had ever been manifest toward that great and good man Joseph Smith, culminated in his being murdered by a mob at Carthage, while held on a trumped-up charge of treason against the State of Illinois. He was murdered in cold blood, and that, too, at a time when the honor of Illinois had been pledged by the governor of the state for his protection, and securing for him a fair trial. Two years later—1846—the body of the church had to abandon Illinois, and commenced that wonderful journey from the Mississippi River to the Valleys of the Rocky Mountains. That exodus, and subsequent journey through

1,300 miles of wilderness infested with savages, stands unparalleled in history, either of ancient or modern times.

Under the blessings of Almighty God, the Latter-day Saints have succeeded in turning the sterile valleys of Utah into a garden, and filling them with peaceful homes, villages and towns. They have mastered the unfriendly elements, and the desert is made to yield them a living. Their efforts at colonization have passed beyond experiment into a fact, and they form the basis of the community of the most prosperous territory in the United States. The experience of the past fifty years, too, has demonstrated that the Mormon religion, which to the Latter day Saint is the Gospel of the Son of God, is not to be hushed out of the arena of the religious world. It has survived the contempt of the bigoted who have refused to investigate its claims to being a divine revelation; it has outlived the ridicule of the learned, who affected to despise it; neither the opposition of hireling priests, the violence of mobs, the intrigues of demagogues, the destruction time and again of their property, murdering their leaders, driving them into the wilderness, nor the passage of special unconstitutional enactments by the American Congress for the destruction of the Mormon religious community, have been able to overthrow the church founded through the instrumentality of Joseph Smith. Though from its inception it has been assailed by powerful foes from without, and frequently betrayed by false friends from within; though the course it has trod has led the Saints through floods of affliction and wrung their hearts with anguish, until they have been blinded with tears; though the blood of their leaders and many of their brethren stains the free soil of the United States, and their trail across the dreary plains from the Missouri to the Rocky Mountains could at one time be traced by their graves, still Mormonism survives. It refuses to "down" at the bidding of its opponents, and to-day it is beginning to be respected and recognized as a permanent institution—"One of the great forces of modern society."

Liverpool, Feb., 1888.

UTAH NEWS.

(Summarised from Territorial Papers.)

At Salt Lake City, Zion's Choral Union have resumed their meetings in the Assembly Hall, after an interval of nearly two months.

At West Jordan, Feb. 15th, a two year old daughter of Carl Andriason was cut in two and instantly killed by a Denver & Rio Grande Western Railway train. An inquest was held; verdict "purely accidental."

A very pleasant old folks sociable was held at the residence of C. R. Savage, Esq., of the Twentieth Ward, Salt Lake City, on Thursday, Feb. 16th, where a feast was provided. It was his annual treat to the old folks of the Ward.

It may now be regarded as a certainty that the Union Pacific will soon have a road to Southern California, and that, too, in advance of all other projected routes to the coast. Supt. Sharp, of the Utah Central, brings the welcome information that the Union Pacific managers have become converted to the idea of advancing the Utah Central on to Los Angeles, the great advantages of such a route being now apparent.

At Ogden, Utah, when some of the brethren who refused to repudiate their wives and children were being taken down to Salt Lake City by Deputy Marshal Exum, to serve terms in the Utah Penitentiary, a gentleman was heard to remark: "It seems a shame for such respectable looking men to have to go to the 'pen,' doesn't it?" [The day will come when these "respectable looking men" will be honored for their integrity. To-day they are beloved by their wives and children who are proud to be called by their name.—Ed.]

One evening Mr. Joab Collier, who lives about a quarter of a mile north of the Asylum, on the bench, Provo, was aroused from his peaceful slumber by a most terrific barking of his dogs. He got his gun and went out to investigate the matter. On arriving at his honey house, he found an object that appeared to him as being an unusually large owl, sitting, with all the complacency in life, on the roof of the little structure. He leveled his gun, took deliberate aim, and fired. He went up to it, and found, to his surprise, that it was a monster wildcat. It measured forty inches from tip to tip, and weighed about fifty pounds. The cold weather must have driven it from the mountains.

At Salt Lake City, Monday, Feb. 13, a real estate man named Link, late of Colorado Springs, took a party of about seventy-five men and began constructing a wire fence around a tract of land comprising thirty-three or thirty-four acres, which belongs to the city. The city Marshal, learning of the proceedings, took about half a dozen men with him and proceeded to the spot, stopped the work of fencing, and removed the material for the fence, and also a log structure which had been erected on the land by the jumpers. Link went to Marshal Dyer and appealed to the latter to take his part. He claimed there was a defect in the deed to the city, which claim will doubtless be proven, by an investigation, to be wholly unfounded.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 12, 1888.

QUALIFY YOUR EXPRESSIONS.

It is in one thing more than another there is a marked contrast between the teachings of the Elders of the Church of Jesus Christ of Latter-day Saints and the divines of Protestant Christendom, it is in relation to faith and works, it is well known that the one thing needful, and the only thing needful for salvation, according to the teachings of the Protestant pulpit, is merely faith in Christ; and that it is impossible for man to do anything towards securing his own salvation. To sustain that view, such passages of Scripture as "Believe on the Lord Jesus Christ and thou shalt be saved;" "He that believeth on the Son hath everlasting life;" "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life"—are usually quoted. These passages are dealt with in the abstract; are considered without taking into account the fact that wherein the apostles call upon the people to "believe in the Lord Jesus Christ"—upon which condition the promise of everlasting life is given—they had in mind that the "belief" was to be a living faith, prompting its possessor to a strict observance of all the commandments of God; wherein both the hope of man's salvation. It is evident from the whole spirit of Holy Scripture, that the writers thereof understood that to believe in Christ was to believe not only in His existence, and that He is of a truth the Son of God, but to believe in and accept, not only in theory but in practice, the whole system of truth which He revealed. They understood that faith without works was dead and of no profit. They taught that the word of God was able to save men's souls, but they must be *doers* of the word, and not hearers only (James i). Jesus Himself said those who heard His words and *did them* not, was like the man who built his house upon the sands, which when the rains descended and the winds blew—fell, because it was founded on the sands (Matt. vii)—so shall it be with those who imagine in their hearts, that a mere profession of faith in Christ shall be sufficient to save them in the glorious kingdom of God. It is written of Jesus that "Being made perfect, he became the author of eternal salvation unto all them that *obey him* (Heb. v, 9); and those who obey Him not, have no promise.

While the Protestant ministers are darkening counsel with words wherein there is no knowledge, about salvation through faith only, we observe a ten-

deacy on the part of the Elders in their preaching to leave too much unqualified their remarks about working out our own salvation. The Elders will do well to remember that strangers who attend our meetings very often do so with the impression in their minds that we are not "Christians"—that is, believers in Christ. Through the misrepresentations of our enemies, many people are led to believe that we discard Christ and the atonement which He wrought out for us and all mankind. And to use unqualifiedly such expressions as we "must be saved upon our own merits," "we shall receive a reward according to our works," "we must work out our own salvation," etc.—is calculated to strengthen that opinion. In this matter, as in all others, we would have the Elders become workmen rightly dividing the word of truth, giving due prominence to man's duty, and the works he must perform in order to make the atonement of Christ benefit him; and at the same time assigning to the atonement of Christ all the importance that attaches to it.

While we insist that in order to obtain salvation in God's kingdom man must *obey* the laws and ordinances of the Gospel, not in part, but all of them, no one can attach more importance to the work of the Redeemer than do the Latter-day Saints. It is said in the Book of Mormon, which the Saints look upon as of equal authority with the Jewish Scripture, that

There shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent, . . . but men drink damnation to their own souls except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the stoning blood of Christ, the Lord Omnipotent. For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever; but if he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father (Mosiah III).

There are many such passages in the writings of the prophets of the Lord who lived on the Western Continent, contained in the Book of Mormon. Equally explicit are the revelations of the Lord through the Prophet Joseph Smith upon this subject of the efficacy and necessity of the atonement. The Lord has said in those revelations—

For behold I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifests that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart (Doc. & Cov., sec. 21).

And again:

I am Jesus Christ, the Son of God, who was crucified for the sins of the world; even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one (Doc. & Cov., sec. 34).

The teachings of the prominent Elders in the Church are no less emphatic in their statement of the atonement of the Messiah than are these revelations we have quoted. The late President Brigham Young said:

Christ is the author of this Gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and every living creature that lives upon the

earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this creation, to all things pertaining to this terrestrial globe we occupy (Discourse preached Aug. 8, 1852).

Now of the things we have spoken this is the sum:—The atonement made by the Lord Jesus Christ was and is absolutely necessary to the salvation of man. That atonement brought to pass the resurrection of man, and placed within his reach the blessing of the forgiveness of sins, the power to become justified and sanctified before God on the condition of his faith in God, and in Christ, and his obedience to all the commandments of God. Belief alone will not bring to pass the salvation of men, any more than it will the salvation of devils, whom, we are told by the Scriptures, believe in Christ and tremble; and the reason their belief will not save them, is because they are not in a condition to couple works of righteousness with that belief. They are beyond the hope of salvation and the desire for forgiveness; and if men will not couple works of righteousness with their faith, their faith will not save them—because it is dead—it is like the belief of the devils—of no avail—it is powerless, and it is an insult to the dignity of the Creator to say that it is acceptable to Him. On the other hand, the necessity of Christ's atonement must not be put into the shade. As the body without the spirit is dead, so we are told that faith without works is dead; and, to carry this illustration further, we say, as the spirit without a body is imperfect, so good works without faith are imperfect, and will ever remain so. The Elders, then, want to keep these facts in their minds; and while they are insisting on the people observing—doing—all things which Christ has commanded, let them not forget to tell the people that it is the atonement of Christ and faith in that atonement which gives life and power to those works of righteousness, and makes them fruitful in salvation. R.

ORDER IN THE PRIESTHOOD.

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THERE is a beautiful order in the priesthood of God. And that order goes very far in convincing the intelligent student of the divinity of that institution which God has founded in these last days. Men have rights, privileges and immunities in the priesthood, and it is the duty of brethren to respect each other and every man in his office and calling. And in this, as in everything else in fact, God has given us very worthy examples. When the time had come for the Gospel to be taken to the Gentiles, an angel was sent to a devout man of that people, who was worthy, and told him to send men to Joppa, where they would find one Peter, who would tell him words whereby he might be saved. One naturally asks, why it was that the angel did not tell him at once what he must do to be saved, instead of keeping him in suspense while men were sent to Joppa to bring down Peter. But the fact was, the Messiah had given power and authority to His apostles to preach His Gospel and extend His kingdom; nay, more, He had given the keys of the kingdom to this same apostle Peter, and He showed His respect for that authority with which he had clothed His servant, by not allowing even an angel from heaven to ignore it, or perform its functions over the head of

Peter. So in the case of Paul. ¶ When he was stricken down on his way to Damascus and had [a conversation with the Lord, it would have been an easy matter for Jesus to have told Paul direct what he must do to be saved; but instead of doing so He sent him to Damascus, and then sent an angel to one of His servants in that city, directing him to go to Paul and administer to him the words of life, for he was to tell Paul what the Lord would have him do. Thus we see how careful the Lord is to respect the authority He gives to man, and this should teach us to show like respect to every man in his place and calling. It is not our purpose in these remarks to trace out this subject in all its bearings, but we just wished to call attention to its importance. The Lord has enjoined it upon His servants that "every man learn his duty, and to act in the office to which he is appointed, in all diligence." We need not expect that in learning that duty mistakes are not sometimes going to be made. It will be some time before every man learns his duty and how to act in the office to which he is appointed. The only thing is, when an error is discovered that it be corrected as soon as possible. We know of some instances where Presidents of Branches have acted in a proud, arbitrary manner, and have refused to be corrected in their errors by the Traveling Elders among them, and in some instances have gone about accusing the Elders of teaching false doctrines, and refusing to follow their counsels or to be admonished by them. Now, this is all wrong, and is contrary to the spirit of the Gospel. Presidents of Branches should understand that the Traveling Elders are not members of their Branches, and their presidency or jurisdiction does not extend over them. They belong to the Branches of the Church where they live in Zion, and while traveling through the Conferences preaching the Gospel, are under the direction of the President of the Conference, and the Presidents of Conferences are under the direction of the President of the Mission. It happens sometimes that the Elders called upon to fill missions are very young and inexperienced, and it would be something more than marvelous if some of them did not make mistakes, or fall into error as to doctrine. At such times no President of a Branch who understands his position or the spirit of the priesthood, or the Gospel, will act hastily or harshly in the matter, or in such a manner as to injure the influence of the Elder among the Saints or with the world. There is a proper way to reach all these things, and correct all errors. The older or more experienced President of the Branch could talk privately with the Elder and point out the error; if the Elder did not see his fault and refused to correct it, then it would be the right of the Branch President to lay the matter before the President of the Conference at a priesthood meeting, that the Elder might be corrected and reproved. And in case the Conference President did not deem himself competent to pronounce a decision upon the subject, he could refer it to the President of the Mission; and if the matter was beyond his wisdom to grapple with, it could be referred to the prophets and apostles at headquarters in Zion. ¶ But it is not the prerogative of Presidents of Branches to assume authority over the Elders, dictate them in their labors, or refuse respectful attention to their instructions. Let all cultivate the spirit of the Gospel, which brings humility of spirit, meekness, and a willingness to be

entreated, endeavoring to become acquainted with the order of the priesthood, and there will no difficulty arise in relation to these matters. R.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—Swiss and German Mission, 8s.; Jane Bullen, 2s.; Ann Davis, 2s.; Mary A. Evans, 6d.; Elizabeth Yoxall, 6d.; Sarah A. Gould, 2s.; Henry Plimer, 2s. 6d.; Joseph Wildbur, 2s.

ADDRESS WANTED.—Joseph Davis would like to know the whereabouts of Charlotte Davis, who emigrated to Utah with her daughter in 1883. They were last heard from in Salt Lake City. The said Joseph Davis would be pleased to hear from either of these parties. His address is 7, Davy-street, off Collyhurst Road, Manchester, England.—*Utah papers please copy.*

DEATH OF THE GERMAN EMPEROR.

THE Emperor William of Germany died at half-past eight on the morning of March the 9th. He was the second son of King Frederick William III., the fifth Prussian monarch. He was born in 1797, making him ninety-one years of age at the time of his death. The Emperor William ascended the throne of Prussia in 1861, and with his own hands placed upon his head the crown of Frederick the Great. At the close of the French and German War, in the very flush of the most remarkable series of victories, he was crowned German Emperor in the palace of Versailles, amid the acclamation of the assembled princes and captains.

The life of the Monarch was not uneventful. In 1873 he visited Austria and Italy, being received in each country with equal enthusiasm. In 1877 the seventieth anniversary of his entrance into the Prussian Army was celebrated. Next year occurred his Diamond Jubilee as a general officer, and in 1892 the seventy-fifth anniversary of the morning upon which his father appointed him to a commission in the 1st Prussian Foot Guards was observed by all Germany. More than fifty kings and princes assembled in the White Hall of the Old Schloss on the occasion of the Emperor's golden wedding in 1879, and once again the Monarch's subjects expressed their warm appreciation of his magnificent services to the German race. But his later years were marked by less pleasing incidents. Three times his life was attempted. Once by a madman named Hodel. In the same year, 1878, by Nobbing, a man of education and position, who fired a fowling-piece at the Emperor and inflicted about forty wounds upon his head, arms and neck, a crime for which the would-be assassin was beheaded in Berlin. After the Monarch, then in his eighty-second year, had entirely recovered from his injuries, still later a band of assassins attempted to destroy his life by a dynamite explosion. The merest accident—the damping of a fuse by rain—saved his life and the lives of his immediate entourage. An informer revealed the plot, and the disappointed conspirators suffered the death penalty for their crime.

Of him it is said: He has lived his life, and lived it truly and well. He passed away in the peace which, amid all the conflicts forced upon him by circumstances, it has ever been his chief desire to secure, not only for himself and his people, but for the world at large. Succeeding years will, we believe, endorse the verdict of his contemporaries, and set forth the life and character of the first German Emperor with a kindness begotten of impartial judgment.

FACTS AND EVENTS.

There is a difficulty between the United States and Tangiers, owing to the Moorish authorities having attacked a *protege* of the United States Consul. The American frigate Enterprise is shortly expected at Tangiers.

The Porte has yielded to Russia's demands, and sent to M. Stambouloff a declaration of the illegality of Prince Ferdinand's position in Bulgaria. The contents of the despatch will immediately be notified to the Ambassadors at Constantinople.

It is stated in official circles that, without further explanations from St. Petersburg, the demand of Russia that the Porte should proclaim Prince Ferdinand an usurper of the principality of Bulgaria, meets with no countenance either from Italy, Austria or England.

PHYSIQUE OF THE WELL-FED CLASS.—A remarkable fact that comes out from recent tables is that the boys at the public schools and young men at the Universities, entering the public service, average about three inches taller and from six pounds to twenty pounds heavier than boys in the Board schools and young apprentices and workmen.

A revolutionary manifesto, signed by Senor Ruiz Zorilla, has been posted in Madrid. The manifesto declares that when the national sovereignty is denied, revolution is justifiable and becomes a duty. It goes on to declare that the Republic would submit a form of government to universal suffrage, and would suppress odious taxation and reduce the expenditure.

FISHING BY ELECTRIC LIGHT.—In Boston an electric lamp has recently been used to search for a body drowned in the harbor. The United States steamship *Albatross* is furnished with a full complement of lamps for fishing. The glow-lamp is encased in a wire netting, which acts as a trap. The fish, being attracted by the light, swarm into the net, which is then closed and pulled in.

THE TEMPLE OF VENUS AT PAPHOS.—Excavations on an extensive scale have been commenced on the site of the great Temple of Venus at Paphos, in the Island of Cyprus, by the British Archaeological School at Athens. It is reported that they have been rewarded by unearthing several important inscriptions, and it is confidently hoped that discoveries of still greater importance will shortly be made. The architect lately attached to the school has been sent for to make a plan of the temple.

The snow fall in some parts of England the past winter has been heavier than for many years. It is stated that on the 28th of February in North Derbyshire a severe snow storm prevailed, and many roads were blocked. Between Ashopton and Glossop there was no communication for eight days. Seven miles from Sheffield the drifts were from nine to ten feet deep, and gangs of men were engaged to cut a passage. Hundreds of sheep are reported to have perished on the moors. Two men sent out to look after sheep in the High Peak were buried by a sudden fall of snow, and one was found dead; the other, though still alive, was much injured and greatly exhausted.

The French are about to accomplish another feat in long-distance telephoning by the establishment of communication between Paris and Marseilles. The line will be subterranean between Paris and Nogent-Sur-Marne, whence it will follow the course of the Paris, Lyons and Mediterranean Railway. The works have been almost completed in all the departments through which the wire will pass, and everything will be in working order by July 1st. The wire, which is of bronze, is rather thicker than those of the existing long-distance lines. It was feared at first that the voice could not be heard distinctly at a greater distance than 800 kilometres (nearly 500 miles), but recent experiments between Paris and Brussels have dissipated this apprehension.

CORRESPONDENCE.

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Rodmer Clough, Feb. 27, 1888.
President George Teasdale:

Dear Brother,—On Saturday last,
Brother Eckersley and I walked six-

teen miles to this place in unusual rough weather. The roads are filled with snow, in many places three or four feet deep, consequently there is

no traffic here, and traveling is very difficult. There is more snow in this part than I have ever seen before in England. This place is located pretty high up in the Yorkshire hills. The houses are very much scattered, and difficult to get to on account of the deep snow, which has drifted in large quantities, making roads and footpaths almost impassable. During our stay here we have been kindly entertained by Sister Stansfield and her cousin, who have provided us with food and lodgings. Their neighbors also have been very kind and hospitable to us; in fact, a great deal more so than some who profess to be Saints.

Yesterday we were invited to attend the Sabbath school of the general Baptists by one of the superintendents, Mr. Wm. Greenwood. We accepted the invitation and, in company with him, went to the school. This was my second visit. After the class exercises, in which we participated, we were requested to make a few remarks, which we gladly did, laying before them briefly the first principles of the Gospel, and testifying of its restoration by an holy angel. The school was then dismissed. A local preacher and another person began to ply us with questions, evidently for the purpose of confounding us, but the Lord was with us and gave us another testimony that "Truth is mighty and will prevail."

They attacked us from a Wesleyan standpoint, although they were members of the General Baptist Church. It appeared rather singular to me to hear Baptists disputing the necessity of baptism, the principle from which they derive their name and which distinguishes them from the other divisions of so-called Christendom. I remember an instance last summer at Castleton, where Wesleyans attacked our people from the Baptist side of the question, and it would seem to me from these instances that these persons were ashamed to sail under their true color. Well, thank God we are neither afraid nor ashamed of the cause we represent, for we know it is the power of God unto salvation to all those who believe and obey it.

This local preacher referred to

above, tried to justify the existence of the various sects of the day by misquoting the 12th verse of the first chapter of the first Cor. We then took the Bible and read from the tenth verse to the fourteenth verse of the chapter quoted, and also the first four verses of the third chapter, but instead of approving, these passages of Scripture strongly condemn divisions of the Church of Christ.

It was suggested that an evening be set apart for the discussion of our principles. We replied that our object was not contention, neither were we seeking debate. We told them we were there to preach the Gospel; yet, we would not shrink from a fair discussion if the object was truth and they were willing to take the Bible for the standard of truth. We told them we thought we would be able to give them more Bible than they would be willing to accept; this, of course, they did not believe. No arrangements were made to carry the above suggestion into effect.

After having a lively discussion for about thirty minutes, in which passion and prejudice seemed to be more conspicuous than reason, we bade them adieu, and retired with our friend, Mr. Greenwood, to quarters more congenial.

We held meetings in the afternoon and evening at the house of Sister Stansfield and her cousin. Both meetings were well attended, but especially the one in the evening; the house was full, and there was but one member of the Church there besides ourselves. We preached the principles of the Gospel to them as the spirit gave us utterance.

We realize that the Lord is with us and we feel well paid for our trip up here. To-day Brother Eckersley will commence tracting in this part, so that the people will have the privilege of reading the Gospel message.

Last Sunday, Feb. 19th, we were at Huddersfield, and held two meetings at Quarby Ford, where we confirmed six persons whom we had baptized the night previous. We also organized a Branch there, with Elder N. S. Dawson as President, and Elder George Hartley and Priest Jno. W. Craven as Counselors. Brother Cra-

ven was also appointed Branch secretary. Our meetings are well attended over there, and the Saints are feeling first rate. They are kind and hospitable to the Elders, and they seem to be determined to do what they can to help the work along. * * *

The brethren are united with me and they are diligent in the discharge of their duties, and if we are not successful in making many converts, it is not

because we are not trying to the best of our ability so to do.

Brother Eckersley is well, and wishes to be remembered to you. Praying God to bless you and inspire you in all your efforts to promote the cause of truth, I remain, as ever, your brother and fellow-laborer in the work of God,

JOHN QUIGLEY.

"THE TEMPLE OF EZEKIEL'S PROPHECY."

ON a recent visit to Peterboro' my attention was called to a lecture to be given by Mr. H. Sulley, Architect, Nottingham, a gentleman traveling in the interest of a sect called Christadelphians. Following is the subject as announced: "The Temple of Ezekiel's Prophecy. An hitherto inscrutable mystery solved—A vast structure, one mile square, comprising gates, chambers, courts, towers, etc., suitable for a house of prayer for all nations during Millennial Times. To be illustrated by Diagrams."

Thinking that if these people had some truth from the Bible that we had not heard of, it would be interesting, and having been taught to "search all things and hold fast to that which is good," I determined to attend the lecture. Upon entering the hall I saw stretched before me in prospective view (gotten up in the finest style of the art), the heavenly Jerusalem, with its outer walls one mile and one-seventh square, enclosing 640 acres, upon which is a circular building, three miles in circuit surrounding the Mount of Olives. On the top of this mount, which is in twain, and out of which issues the waters of life, from the sanctuary, is the Altar of Sacrifice; and to crown the whole, the glory of God rests upon the altar in the form of a cloud.

The lecturer gave a detailed account of the various measurements of gates, chambers, courts, towers, rivers, arches, lattice work, etc., in a manner too, which evidenced great labor and study on the part of the lecturer; in fact, it was asserted that he had been eleven years working out this mathe-

matical problem; but he failed to tell how the audience might become subjects of that kingdom of which this city is to become the capital.

I felt that I would have given "half my kingdom" but to have had the privilege of putting the final touch to the picture he had drawn. I presume I was the only desistent in the house, for I well knew that through the prophecies and writings of Joseph Smith and others, that the terms Zion and Jerusalem were household words among the Latter-day Saints, as is the case with all the events which are to immediately precede the second coming of our Savior to reign supreme over this earth a thousand years. But this only confirms in me the truth of the Scriptures that saith, "Man by searching cannot find out God." And I was led to exclaim, O Babylon the great! O the inconsistencies of the nineteenth century, when will you cast aside the theories and opinions of men, and no longer resist the truths of heaven as revealed through God's servants in this generation? In vain do they call upon you to forsake your foolish and powerless doctrines and turn unto Him who alone can make you wise unto salvation. Why will you content yourselves with preaching a retreat for Judah and Israel, while you yourselves are left to be engulfed in the greatest destruction which has befallen the nations since the flood, and which many of the prophets have foretold? The echo of our voice alone answers—why! As Latter-day Saints we have great reason to rejoice. Let us be faithful to the trust God has reposed in us. C. KINGSTON.